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THE HISTORY OF EARLY EDUCATION

HELLENIC EDUCATION—*continued.*

CHAPTER III.

EDUCATION AMONG THE DORIAN GREEKS.

I. Cretan Education.

The true representatives of the Dorian spirit were the Cretans and the Spartans; but in Crete owing to its isolated insular position there was a development less influenced by the universal Hellenic spirit than in Sparta. The manly vigour of the Dorian, his simplicity and naturalness were reproduced in the education to which he subjected the young. The Hellenic idea of the supremacy of the State was also recognised more fully than among the Ionians, who (as pre-eminently in Athens) allowed more individual freedom, and were characterized by more variety, flexibility, and subtlety of nature—elements necessary to bring to fruition the artistic genius of the Hellenic mind.

With the Dorians the State was the schoolmaster:—the State itself was, in truth, an organised educational polity.

In Crete the boys were retained in the family till their eighteenth year. At this age they were required to enter themselves (some say these associations were voluntary) as members of bands or troops to be trained in a severe course of gymnastic including archery, hunting, and military exercises. At this age also they were admitted to the public meals and allowed to listen to the conversation of the grown men.

These bands each with its own head were under the general superintendence of an overseer appointed by the State. There was no gymnastic specialist employed as teacher—at least in the earlier times. Their literary education, so far as reading, writing, etc., were concerned, received little or no attention. But in connexion with the Doric music which all learned, they became thoroughly versed in the laws. These they chanted. They also sang hymns to the gods, tales of heroes, and narratives of the great achievements of their ancestors. Their literary education

thus really comprised music, religion, civic economy, history, and poetry in their rudimentary forms.

The Æolic stem of the Hellenic race was more nearly allied in its educational practices to the Doric than to the Ionic-Attic. Thebes in Bœotia was the representative town of this Hellenic branch. In music both the lyre and the flute were taught at Thebes and the influence of Athens was so far felt that literary schools existed there before the time of Socrates. The slaughtering of the children of the school of Mycalessus by a band of Thracians is narrated by Thucydides (VII, 49). Plutarch also tells us that Epaminondas, the great Theban, occupied himself with philosophic studies, and it is well known that rhetoricians and philosophers taught at Thebes when Philip of Macedon was a boy.*

2. *Spartan Education.*

The Cretan principles of education received their full development in Sparta. "This is one point," says Aristotle, "in which the Lacedæmonians deserve praise: they devote a great deal of attention to the educational needs of their children and their attention takes the form of action on the part of the State." (Polit. V, 1.) The position of Sparta in the centre of a hostile population compelled its statesmen to give prominence in the realizing of the idea of the State to the gymnastic and military side of education. The State had to hold its own, and it could only do so through the vigour and prowess of its *individual* citizens. Sparta, accordingly, was little more than an organised camp.†

* The various colonies of the different Hellenic races in Asia Minor and throughout the Mediterranean followed each the customs of their mother city.

† The Dorians effected a settlement in the Peloponnesus in the eleventh century, B. C. Sparta was before the time of Lycurgus a double monarchy. Lycurgus about 850 B. C. still further weakened the monarchical authority so that the two kings became little more than presidents of the senate. The senate consisted of thirty members, including the kings. The free inhabitants of Sparta alone had political rights. With few exceptions they were owners of the soil and lived on their rents. The Perioeci—inhabitants of the surrounding country and towns—were free, but had no political rights. They were engaged in actual farming and in various industries and commerce. The Helots, again, were in the position of slaves or rather serfs, and were composed of captives taken in war, or

We are not to suppose that Lycurgus invented the Spartan civic system. He gave form and definite purpose to those traditional Doric customs and tendencies which we find partially operative in Crete. Nor, according to Plutarch (I, 125.), was it his intention to rear a conquering race. "He thought rather that the happiness of a State, as of a private citizen, consisted chiefly in the exercise of virtue and in the concord of the inhabitants. His aim in all his arrangements was to make and keep the people free-minded, self-dependent, and temperate." The State rested on the idea that each citizen must be prepared to sacrifice himself to the whole.

(1) *Infancy.*

The leading idea in the education was the production of a hardy spirit in a hardy body. To ensure this, the discipline began from the day of birth. The babe was bathed in wine, because (it is said) the Spartans believed that only strong and healthy children could endure such a bath and that the sickly must die of it. After this, the council of the elders of the tribe (*gerousia*) decided in the public place of meeting as to whether the child should die or live. The healthy and strong boy was preserved, but the sickly and weak one was "put away". It used to be held that it was thrown down a precipice on Mount Taygetus; but the custom seems rather to have been to expose it in a defile of Taygetus or some outlying district round Sparta and allow it to grow up, if any one among the subject population chose to save it. All rights of citizenship were for ever denied to it. Healthy children alone could be of service to the State.

Up to the seventh year the child belonged to the mother by whom it was brought up, the health of the body being her chief care. In early times the Spartan mother nursed her child herself. After the Persian wars, however, (B. C. 479) in the houses of rank

rebels who had submitted. They did menial work in Sparta and cultivated the lands of the free citizens, paying a fixed rent of one-half the produce. Sparta was regarded as a leading power in Greece from 555 B. C. In B. C. 510 it began to interfere north of the Peloponnese and to incur the hatred of Attica as the supporter of the Oligarchy. The Peloponnesian war, B. C. 431-404. Triumph of Sparta and of oligarchic *versus* democratic principles. Macedonian domination of Greece, 335 B. C.

we hear of wet-nurses and nursery maids (hired women of the class of the Periœci,) who were noted in Sparta for special carefulness and ability. They were on that account much prized by the citizens of other Greek states also. The child was not wrapped in swaddling-bands (*sporgana*). The Spartans held that its limbs should be free so that the natural growth might be unimpeded. It was made hardy by fasting, and trained (it is said) to overcome fear by being left alone in the dark. Screaming was prevented as much as possible, for the Spartan, as a rule, was not allowed to cry out. The discipline of self-control thus began very early.

(2) The Education of the Boys.

(a) *Gymnastic*.—In their seventh year the legitimate sons of the citizens were entrusted by the ephors to a State official who was responsible for their upbringing. He was called the *Paedonomus*. The cost of education for all free citizens was defrayed from the revenues of the public lands and from the taxes of the Periœci. The object of this public education was to promote a feeling of equality among citizens of all ranks, and to implant in the youth of the State a feeling of a common interest. The Spartan youth, accordingly, were brought up in school-rooms, dormitories, gymnasia, and music-rooms, shared by all. The heirs-apparent of the kings were alone exempted. No Spartan was allowed to be educated in a foreign state. The *Paedonomus* was assisted by officers called *bidiaî*.

When received into the public boarding-schools, the boys were formed into small companies (*agelai* or *ilai*) and these formed portions of larger companies, called *bouai*. (Xen. Lac. II, 11.) The older and abler boys were set over the younger and weaker ones as superintendents and leaders in their gymnastic exercises, as captains of the *ilai* and *bouai* (*ilarchai* and *bouagores*). "The governor," says Plutarch, "set over each of the bands, for their captains, the most temperate and boldest of those they called *Irens*, (youths) who were usually 20 years old—two years out of the boys." I, 107. These monitors and captains were responsible to the *Paedonomus* alone.

The *Paedonomus*, (under whom were the *bidiaî*), who was supreme, punished the boys on the spot for any offence, superintended

their moral training and their gymnastic exercises. He also regulated the stories which the children were allowed to hear. "Lycurgus," says Plutarch, "would not have masters bought out of the market for his young Spartans, nor such as should sell their pains: nor was it lawful for the father himself to breed up the children after his own fancy; but as soon as they were seven years old they were to be enrolled in certain companies and classes, where they all lived under the same order and discipline, doing their exercises and taking their play together. Of these, he who showed the most conduct and courage was made captain; the others had their eyes always upon him; obeyed his orders, and underwent patiently whatsoever punishment he inflicted; so that the whole course of their education was one continued exercise of a ready and perfect obedience."* (I, 106.)

The age of the boys regulated the classification into different groups and classes. Up to the period of youth there were three classes to be gone through, from the seventh to the twelfth year, from the twelfth to the fifteenth, from the fifteenth to the eighteenth; and there were probably as many more from the period of youth to that of full manhood,—in the thirtieth year.

Immediately on his entrance the boy's hair was cut short. The beds consisted of hay and straw, without blankets; from the fifteenth year, of rushes which they were required to collect for themselves without a knife on the bank of the Eurotas. In summer and in winter they went without shoes, and but slightly clad;—till their twelfth year, in petticoats, (scanty woollen ones); after that age they had only one garment, a kind of plaid. This plaid was a square piece of cloth, which was laid upon the left shoulder, passed round the back, drawn under the right arm, and then again thrown back over the left shoulder.

To accustom them to endure hunger in war, food was supplied to them but sparingly, and that they might be trained to overreach the enemy and provide their own food when campaigning, they had permission to steal provisions, but with the reservation that they did not allow themselves to be caught in the act. Whoever caught a boy stealing was required to punish him, or to inform the *Paedonomus* who then ordered the punishment to be

* I quote always from Clough's Plutarch.

inflicted by the whip-bearers (*mastigophori*) who always accompanied him. The disgrace to the boy lay essentially in the fact that he had shown so little cunning and foresight. The ignominy of being discovered was greater than that of the blows, for blows were looked on as a means of hardening the young for the bearing of pain. For this reason the boys had on certain great occasions to pass what might be called "whipping examinations." On the annual festival of Artemis-Orthia youths were whipped to the drawing of blood. "Nor must one be offended," says Solon to Anacharsis in Lucian, "when you see their young men whipped at the altar and streaming with blood, whilst their fathers and mothers stand by entreating them to suffer it courageously, and even proceed to threats if they do not bear it with patience and resolution. Many have died under this discipline rather than acknowledge themselves unequal to it before their friends and relations. Statues of them have frequently been erected at the public expense." The custom is referred to by Pausanias; and Plutarch in his life of Lycurgus, says:—"I myself have seen several of the youths endure whipping to death at the foot of the altar of Diana surnamed Orthia." (I, 109.)

Led by the *ilarchai* and *bouagores* the boys went through the gymnastic curriculum under the direction of the *Paedonomus* and his subordinate *bidiai*. Gymnastic exercises, indeed, formed the chief means of education in Sparta. The Dorians had cherished them from time immemorial, and Lycurgus, who was one of the founders of the Olympic games, had regulated them by law. It was an organised and graduated gymnastic system. The exercises were meant neither to form athletes, nor to promote acrobatic dexterity nor to develop beauty of form. Their object was solely the development of qualities serviceable in war. They were performed in gymnasia (probably in the morning before breakfast and in the afternoon before the evening meal) and generally naked. The exercises consisted principally in running, leaping, fighting, riding, swimming, throwing the discus, and hunting.

The little boys began with running and leaping. At the same time they practised playing at ball to strengthen the arms. In the upper classes the principal exercises were military evolutions; also wrestling, throwing the quoit, and hurling the spear. Some say that the *pancratium*—a personal contest in which any means

might be taken of defeating an opponent—was discouraged because it might disfigure the face and cause such serious injuries of other kinds as to unfit for war. But there can, I think, be no doubt that it existed and was encouraged. Not to speak of other authorities, we find it referred to in Plato's *Laws*, and even so late as Cicero it might be seen. In the *Tusc. Disp.* V, 27, he says, "*Adolescentium greges Lacedæmone vidimus ipsi incredibili contentione certantes pugnis, calcibus, unguibus, morsu denique, quum exanimarentur, priusquam victos se faterentur.*" Pausanias also speaks of the personal contests which were carried on in the island of Platanistas. He tells of the eyes being torn from their sockets in these encounters.

We must never forget, however, that even the Spartan Greek looked with contempt on athletic training for its own sake. He did not, as has been already remarked, aim at making athletes. Men trained simply to run, and others trained only to box could give only a disproportionate development to the human frame. The Spartans, it is said, had no separate institutions called *gymnasias*; but in truth their whole system was gymnastic, and they pursued every kind of physical exercise which could give activity to the body and power of endurance.

With the gymnastic exercises were conjoined exercises in dancing. The chief kinds of dance in use in Sparta were war-dances. When the boys had learned to march to the time of the *cithara* and wind instruments, instruction in the rudiments of the war-dance soon followed. This *Pyrhic* dance (which Thaletas had brought from Crete to Sparta), according to Plato, represented the cautious movements necessary for avoiding blows and assaults of an enemy, as well as all movements suited to attack, *e. g.*, springing to the side, drawing back, bending down to the earth, and springing up again. The *Pyrhic* was also danced in armour, and in companies, in which case the movements of attack and defence were gone through in whole masses to the rhythm of the music. In addition to war-dances there were also the choral dances, which formed part of divine worship, representing mythical events and giving expression to religious feelings. The *Caryatic* dance was danced annually by the maidens in honour of Diana, and the *Bibasis* by

boys and girls together. In this dance, they sprang into the air and struck themselves behind with the feet.

There can be no doubt that the tendency of the excessive gymnastic training of the young Spartans, while hardening, must have been, at the same time brutalizing, unless powerfully counteracted by intellectual and moral influences, which, as we shall see, it was not. The Spartan was, indeed, always hard and cruel. Aristotle sums up this whole question in his *Politics*: "At the present day the states, which enjoy the highest repute for care in the education of children, generally produce in them an athletic condition whereby they mar their bodily presence and development; while the Lacedæmonians, although they avoided this mistake, render them brutal by the exertions required of them in the belief that this is the best means to produce a valorous disposition. Yet, as we have several times remarked, valour is neither the only virtue nor the virtue principally to be kept in view in the superintendence of children; and even if it were, the Lacedæmonians are not successful in devising the means to attain it. For neither in the animal world generally nor among uncivilized nations do we find valour associated with the most savage characters, but rather with such as are gentle, like the lions. There are many uncivilized nations who think very little of slaying and eating their fellow-creatures, *e. g.*, the Achæans and Hesiochans on the shores of the Black sea and other nations of the mainland *in those parts*, some of whom are as savage as these, and others more so; yet, although their existence is one of piracy, they are absolutely destitute of valour. Nay, if we look at the case of the Lacedæmonians themselves, it is well known that, although they maintained their superiority to all other peoples so long as they alone were assiduous in the careful endurance of laborious exercises, they are now surpassed by others in the contests both of the wrestling-school and of actual war. The fact is that their pre-eminence was due not to their disciplining their youth in this severe manner, but solely to their giving them a course of training, while other nations *with whom they had to contend did not*. Now it is right that we should base our judgment not upon their achievements in the past but at the present day; for at present they have competitors in their educational system, whereas in past times they had none. We may conclude then that it is not the brutal ele-

ment *in men* but the element of nobleness which should hold the first place—for the power of encountering noble perils must belong, not to a wolf nor to any other brute, but only to a brave man:—and that to give up our children overmuch to bodily exercises and leave them uninstructed in the true essentials, *i. e., in the rudiments of education*, is in effect to degrade them to the level of mechanics by rendering them useless in a statesman's hands for any purpose except one, and, as our argument shews, not so useful as other people even for this."* (The Politics of Aristotle. Book V, page 229.)

(b) *Intellectual and Moral Education*.—Intellectual, moral, and æsthetic education were all included by the Greeks under the general designation *music*. "Gymnastic for the body, music for the mind," says Plato. This term, however, was frequently used, (I think always by Aristotle,) in the narrower sense in which it is now employed. *Grammata* and *mousike* (in its narrower acceptation) *together* constituted *Mousike* in its larger sense. Now the training of the mind was in Sparta, as we might expect, essentially and almost exclusively represented by the instruction in music in the narrower acceptation of the word. Music was practised in order by its means to rouse the mind to bravery and patriotism. But it was always married to words—poems celebrating the glory of the gods, and also the deeds of heroes. It is generally said that the boys and youths learned to play the cithara, but I cannot reconcile this with Artist. Polit: V, 5, where it is said that the Spartans took pleasure in music and could judge it; but did not themselves learn it. They certainly sang. The songs were chiefly choric and were national rather than personal in their sentiment. It was the custom, according to Plutarch, to call on the boys to sing after supper. The chaunts that were approved by the ephors, sung in the manly and grave Doric style, were meant to instil into the hearts of the young citizens the moral elements of the Spartan life, viz., courage and discipline, a noble pride, contempt of cowardly and servile ways, the seriousness of life, and the worthiness of effort. The laws of Lycurgus also, which Terpander had set

* In quoting from Aristotle I take Welldon's Translation.

to music, were committed to memory and chaunted. But the music had ever to remain grave and measured. Plutarch says, "Their songs had a life and spirit in them that inflamed and possessed men's minds with an enthusiasm and ardour for action; the style of them was plain and without affectation; the subject always serious and moral; most usually it was in praise of such men as had died in defence of their country, or in derision of those that had been cowards: the former they declared happy and glorified; the life of the latter they described as most miserable and abject. Indeed, if we will take the pains to consider their compositions, some of which were still extant in our days, and the airs on the flute to which they marched when going to battle, we shall find that Terpander and Pindar had reason to say that music and valour were allied. The former says of Lacedæmon:—

‘The spear and song in her do meet,
And Justice walks about her street;’

and Pindar:—

‘Councils of wise elders here,
And the young men's conquering spear,
And dance, and song, and joy appear;’

both describing the Spartans as no less musical than warlike; in the words of one of their own poets:—

‘With the iron stern and sharp
Comes the playing of the harp.’

For, indeed, before they engaged in battle, the king first sacrificed to the Muses, in all likelihood to put them in mind of the manner of their education and of the judgment that would be passed upon their actions, and thereby to animate them to the performance of exploits that should deserve a record.” (112 and 113.) We must not forget, too, that some of the most celebrated lyric poets were Spartans.

And yet the music of the Spartans was limited in its range. It is said that when the musician, Phrynis, came from Lesbos to Sparta with a new-stringed cithara, the ephor then in power cut off two of the strings. And in the same way, the eleven-stringed cithara is said to have been taken by the ephors in Sparta from the pupil of Phrynis, Timotheus of Miletus, and hung up in the

music-hall in the market place. They remained as constant to the seven-stringed cithara of Terpander as to the Doric style of melody. This contradicts Aristotle's opinion.

The power of music in forming the character was recognised by the ancient Egyptians, and still more by the Greeks to an extent which to us moderns is almost unintelligible. Of this Grote (II, 190) says: "The Doric mode created a settled and deliberate resolution exempt alike from the desponding and impetuous sentiments. * * * * * The marked ethical effects produced by these modes in ancient times are facts perfectly well attested, however difficult they may be to explain on any general theory of music." The tradition regarding Pythagoras is that he had organised melodies and harmonies so as to suit different affections and passions of the soul.

Milton's well-known lines in the first book of *Paradise Lost* naturally occur to us here.

"Anon they move
In phalanx perfect to the Dorian mood
Of flutes and soft recorders; such as raised
To height of noblest temper heroes old
Arming to battle, and instead of rage
Deliberate valour breathed, firm and unmoved
With dread of death, to flight or foul retreat."

Reading and writing formed, as may be supposed, no necessary part of the Spartan system of education, although no one was forbidden to acquire skill in them, and there were adventure schoolmasters in Sparta for boys. Plutarch says, "Reading and writing they gave them just enough to serve their turn: their chief care was to make them good subjects and to teach them to endure pain and to conquer in battle." (I, 106.) But the boys had to learn by heart the laws and pieces of poetry, which they sang, and also Homer. The majority of boys, we cannot doubt, learned to read and write after manuscripts came into use; but freemen could find a truly worthy occupation only in gymnastic, war, and hunting. Professor Ussing (p. 78) resting on a passage in Isocrates (*Panathen*, 209) says that many could neither read nor write even in the 4th century B. C. In truth we find that all states while engaged in moulding their civic life and holding their own against enemies necessarily look on literary pursuits with a certain con-

tempt. The mediæval Baron was proud to be able to say that he could not read.

“Thanks to St. Bothan, son of mine
Save Gawain, ne’er could pen a line,”

(Marmion, VI, 15.)

The only literature acceptable in the earliest stages of social life is first, war-songs and ballads descriptive of personal prowess, and, secondly, hymns to the gods, and, thirdly, songs of lamentation and joy.

Foreign systems of training and sciences were, as might be expected, not admitted, with the exception of mental arithmetic for practical purposes. And, although after the Peloponnesian War, (B. C. 431-404) grammarians and rhetoricians are found, yet the statement, (whether it be fact or fable) is characteristic, namely, that Cephisophos was banished from the town because he declared that he could speak the whole day long on any given subject. Rhetoric had no home in Sparta. Tragedies and comedies were also forbidden. All purely scientific and learned occupations were held in low esteem.

The idea of *discipline*, bodily and mental, governed the education of the Spartans; but a certain religious and civic training was obtained through their songs and tales and their rhythmical laws.

(3) *The Education of the Young Men.*

On entering their eighteenth year, the youths left the public school-houses for boys. It was the practice for grown men to choose boys or youths as favourites and to be responsible for their training. They were expected to set an example of all manly excellence to their pupils. For their acts, it is said, the man was indeed punishable. From this till their twentieth year they were called *melleirenes* (budding youths) and were allowed to let their hair and beard grow. They were now principally exercised in arms, and occupied with drill and in skirmishing. From the twentieth to the thirtieth year their name was *eirenes*, youths; they lived in separate barracks and were compelled, under superintendence of the *bidiaï* to apply themselves to the prescribed bodily exercises. The more specific military training was now begun. The most distinguished youths were

admitted into the troop of 300 knights, who, in peace, were at disposal of the ephors, and in war accompanied each king into the field, by a hundred at a time.

Thus, as Plutarch says, the "discipline of the boys continued still after they were full-grown men. No one was allowed to live after his own fancy; but the city was a sort of camp in which every man had his share of provisions and business set out, and looked upon himself not so much born to serve his own ends as the interest of his country. Therefore, if they were commanded nothing else, they went to see the boys perform their exercises, to teach them something useful, or to learn it themselves of those who knew better. And, indeed, one of the greatest and highest blessings Lycurgus procured his people was the abundance of leisure, which proceeded from his forbidding to them the exercise of any mean or mechanical trade. * * * All their time, except when they were in the field, was taken up by choral dances and festivals, in hunting and in attendance on the exercise grounds and places of public conversation."

The Spartan youth was not considered a full-grown man and a member of the Public assembly till his thirtieth year.

There were public exhibitions, at certain festivals, of the exercises which the youth had practised in the gymnasium and of their attainments in music. On the Platanistas (to which I have already referred, an island formed by two small rivulets and shaded by plane-trees) the *melleirenes* annually fought a battle. At the Karneia, the chief festival in honour of Apollo, which the Spartans celebrated in August, the youth in a body had to make a display of the entire round of their musical, orchestric, and gymnastic arts. On a special spot in the market-place they year by year danced the choral dances in honour of Apollo; here were heard the chaunts of Thaletas and Alcmaeon; here gymnastic games were celebrated in presence of the kings and all the authorities. On such festal days the chorus of old men sang: "We once were men full of vigour!" and the chorus of the men answered. "But we are so now, if you care, try it." Whereupon the chorus of the boys repeated: "We shall one day be still more vigorous." This fragment attributed to Tyrtaeus is preserved in Plutarch (Lyc. 21).

The social customs of the free citizens were part of the education of youth from the first, and for a long period the men dined at common tables. On this point Plutarch says, "They met by companies of fifteen, more or less, and each of them stood bond to bring in monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two and a half pounds of figs, and some very small sum of money to buy flesh or fish with. Besides this, when any of them made sacrifice to the gods, they always sent a dole to the common hall; and likewise when any of them had been hunting, he sent thither a part of the venison he had killed; for these two occasions were the only excuses allowed for supping at home. The custom of eating together was observed strictly for a great while afterwards; insomuch that King Agis himself, after having vanquished the Athenians, sending for his commons at his return home, because he desired to eat privately with his queen, was refused them by the polemarchs, and this refusal he resented so much as to omit next day the sacrifice due for a war happily ended: they then made him pay a fine. They used to send their children to these tables as to a school of temperance; here they were instructed in state affairs by listening to experienced statesmen; here they learnt to converse with pleasantry, to make jests without scurrility and take them without ill-humour." (I. 97, 98.) He also says: "After drinking moderately, every man went to his home without lights, for the use of them was, on all occasions, forbid, to the end that they might accustom themselves to march boldly in the dark. Such was the common fashion of their meals."

On the subject of good manners Plutarch says: "Now was their instruction in music and verse less carefully attended to than their habits of grace and good-breeding in conversation."

As regards conversational training an interesting statement is made by Plutarch (p. 108):

"The Iren, or under-master, used to stay a little with them after supper, and one of them he bade to sing a song, to another he put a question which required an advised and deliberate answer; for example, Who was the best man in the city? What he thought of such an action of such a man? They used them thus early to pass a right judgment upon persons and things, and to inform themselves of the abilities or defects of their countrymen. If they

had not an answer ready to the question, Who was a good, or who an ill-reputed citizen, they were looked upon as of a dull and careless disposition and to have little or no sense of virtue and honour; besides this, they were to give a good reason for what they said, and in as few words and as comprehensive as might be: he that failed of this or answered not to the purpose, had his thumb bit by his master. Sometimes the Iren did this in the presence of the old men and magistrates, that he might see whether he punished them justly and in due measure or not; and when he did amiss, they would not reprove him before the boys, but, when they were gone, he was called to account, and underwent correction, if he had run far into either of the extremes of indulgence or severity."

The brief pointed question and the concise but incisive answer is still known among us as "Laconic" and specimens are preserved by Plutarch in his *Apophthegmata*. To give a practical training to the understanding, to have the art of pointed and concise (hence Laconic) expression, to grasp the kernel of every affair quickly, to move towards an object with directness—this was the ideal of the intellectual education of the Spartans, and in this the men were expected to train the youths and boys, while they showed them by their conversation how they ought to think of affairs and to treat them.

We now see that the education in Sparta was a public education, from childhood up to full manhood. Each citizen was concerned in the proper upbringing of his fellow citizens. Every man was thus a teacher of the boy; every youth had in every man and in every old man to give heed to his teacher. Every man, and especially every old man, was authorized and enjoined to chastise the erring boy and youth not with words only, but with the rod, wherever he found him, on the street and in the exercise grounds. The boy or youth who resisted the warnings of an old man was visited with disgrace and double punishment. Age, indeed, enjoyed in Sparta a respect which is unique in history. The young man stood to the old man in the moral relation of obedience, emulation, and reverence. The younger were required to give way to the old in the streets and to stand up in their presence. "Only in Sparta is it pleasant to grow old," could on this account a foreigner once exclaim, when he witnessed this veneration of the youth toward old

age. "The other Greeks know what is becoming, the Spartans alone practise it," said an old man, who, at Olympia and Athens, was attended to by no one, was mocked by many, and before whose grey head the Spartans reverentially rose up. (Cic. de Sen. 18.)

To conclude: An iron sceptre, as we have seen, ruled over the Spartan youth from their seventh till their thirtieth year. Flogging was the universal punishment; and every boy as well as every youth had to dread the stick of every Spartan, besides the official chastisements of the *bidizi* and the *Pædonomus* who, as "provost-marshal," went with his whip-bearers through the streets and the exercising-grounds. Moreover the Ephors went on circuit every tenth day to inspect the youth, to see whether their clothing, dormitories, and beds were according to the regulations; whether the appearance and growth of the boys was conformable to the required development; and they would even, it is said, whip any one who had grown broader and stouter than he ought to be according to the measurement applied. For every offence, for every negligence of the boys strokes with a cane, or lashes with a whip were inflicted; for the Spartans thoroughly believed that the strictest discipline produced the best men.

The Spartan education was (like the Persian, in so far as we know anything about it) public. It was public also in the sense that it was open equally to all free-born children, "There are," says Aristotle, "many people who endeavour to describe the Lacedæmonian polity as a democracy because of the many democratical elements in its constitution. We may instance, first, the education of children. The children of the rich are brought up in the same way as those of the poor, and receive an education which would not be beyond the children of poor parents. And the same is true of the years succeeding childhood, and again, afterwards when they reach man's estate: there is no distinction between rich and poor. So, too, they all fare alike in the common meals, and the rich wear a dress which any poor man would be able to procure." (Arist: Pol. VI, 9.)

(4) *The Education of the Women.*

The education of the Spartan women was, like that of the men, a public one. To make the young women as fit as possible to be

vigorous mothers of robust children, which was considered the most important function of free-born women, a gymnastic course was on the part of the State prescribed for the girls. In separate gymnasia, divided into different classes according to their different ages, they exercised themselves in hopping, dancing the Spartan fling, in running, wrestling, leaping, in throwing the quoit and the spear. Like the boys they also wore the woollen under-garment, although a little longer, yet in their exercises slit up on one, if not both thighs.* They were practised, besides, in melodies of many kinds. On particular festivals the young men and maidens danced their choral dances and sang their chaunts in company. "Lycurgus ordered," says Plutarch, "the maidens to exercise themselves with wrestling, running, throwing the quoit and casting the dart, to the end that the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth; and withal that they, with this greater vigour, might be the more able to undergo the pains of child-bearing. And to the end he might take away their over-great tenderness and fear of exposure to the air and all acquired womanishness, he ordered that they should go naked† in the processions," etc. They thus grew up, through vigorous exercise of their muscles, exposed to the sun and the free air, so sturdy and strong, that an Athenian woman in Aristophanes was forced to exclaim in regard to one of Sparta: "How lovely thou art, how blooming thy skin, how rounded thy flesh, what a chest, thou mightest strangle a bull!" In spite of this masculine upbringing, the Spartan women were attached wives and good house-keepers; and there is no evidence, in the opinion of most writers, of a lack of propriety and modesty among the young. On the other hand, Plato in his "Laws" (Politics II, 9.) and Aristotle in his Politics point very distinctly to a different conclusion.

It is true the Spartan women did not know how to spin and weave well, but they knew how to rule the house well, and at the same time, as members of the State, having a just view of their own position, to speak with freedom in presence of the men.

* On which account the poet Ibycus calls them the "thigh displayers."

† I imagine "naked" meant destitute of any outer garment, but not positively nude.

Their dress was simple and unadorned. After their marriage they were no longer unveiled when they went from home. They seem to have been thoroughly alive to what the State required from all those who belonged to it, and they exercised upon son and husband a deep and lasting influence. Their opinion was respected, their censure dreaded, their commendation sought. On the great festal days to which we have already referred, the young women used to stand round, criticising and encouraging the youth. "Those who were commended," says Plutarch, "went away proud, elated, and gratified with their honour among the maidens; and those who were rallied were as sensibly touched by it as if they had been reprimanded; and so much the more because the kings and the elders, as well as the rest of the city, saw and heard all that passed." And in later years the husband by the thought of his wife, the son by the remembrance of his mother was to be spurred on to all that was esteemed worthy of honour. Sparta, too, was distinguished for its heroic women who offered thanks to the gods in the temples when their husbands and sons had fallen gloriously in battle for their country. (Leuctra, B. C. 371.) One such mother slew her son with her own hand, because he had turned back like a coward from the battle; and another—Gorgo—the wife of Leonidas, delivered to her son his shield with the words: "Either with this or upon it." "If the root is good," says Plutarch, "the plant also grows the better," and puts the question: "Why should we not in the case of men have as much regard for a good breed (See Mahaffy 63-65.) as in that of dogs and horses?"

We find two poems in the Greek Anthology illustrative of this feature of the Spartan female character:—

Eight sons Damaenata at Sparta's call
Sent forth to fight: one tomb received them all.
No tears she shed, but shouted "Victory!
Sparta, I bore them but to die for thee."

Again,

A Spartan, his companion slain,
Alone from battle fled,
His mother, kindling with disdain
That she had borne him, struck him dead;
For courage and not birth alone
In Sparta testifies a son.

Of the women, then, as of the men, we are entitled to say that the Spartan system demanded the unconditional subjection of the individual will to the will of the community as determined by law. The freedom of the individual had no existence as opposed to the freedom of the whole, or rather in the freedom of the whole the individual had to find his freedom.

Now, what was the result of all this exclusiveness of national life and severity of discipline? Precisely those results which we see flowing from an over severe system of education in families and schools in these days. So long as the Spartan remained at home, he was all that Lycurgus could have desired him to be—grave, severe, brave, self-controlled, self-sacrificing, long-enduring, full of respect for his elders, full of devotedness to the State. But take the Spartan away from the arbitrary system under which he lived, and we learn that he was lax and licentious, and a prey (curiously enough) to the very vice of avarice, against which so many precautions had been taken. How was this? Because his morality was a State-morality, not a personal and individual free growth from within. He was quite at sea when out of leading-strings. There was no personal and inner idea of morality up to which he was to live. Instead of this there was a civic, in truth little more than a tribal morality and a tribal virtue, imposed by external authority and maintained by severity. The Hellenic spirit was unquestionably there, but it had forged fetters for itself. When Sparta got the better of Athens and had to lead Greece, it could not do it. (Spartan Supremacy, B. C. 405–371.) It wanted that breadth and elasticity of mind, that humanity of spirit which could alone enable it to understand, and by understanding, to control others. How else than by a sympathetic understanding of the rights and feelings of others can justice be done? and when justice is not done, a State is doomed.

In view of modern movements, it is interesting to note that we have in Sparta as near an approach to State-socialism as the history of mankind has yet exhibited—socialism, moreover in the most favourable circumstances, because it was the socialism of an aristocracy supported by a slave system. The State regulated the individual life, and, by so doing, crushed out individuality, personal initiation, literary and scientific activity, and moral free-

dom. Sparta, as an interesting educational experiment, is a valuable contribution to the history of education, but it is no less instructive to the political philosopher.*

Let us now look at Athens.

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LATIN IN THE HIGH SCHOOL

Over one hundred thousand of the pupils of our high schools and academies were, according to the recently issued report of the Commissioner of Education, pursuing the study of Latin in the school year 1889-90. That is to say about 33 per cent. of the total membership of our secondary schools were taking Latin. Of other studies algebra alone outranked Latin in numbers and percentage—a popularity due, I fancy, not to any Adonis-like charms in the study itself, but rather to its Charon-like demands that every unfortunate wayfarer should pay his obolus. These statistics must afford little consolation to those who think that Latin is in a state of decline. Educationists and men of affairs alike agree as to the value and importance of Latin and the testimony of men of such widely different spheres of activity as Superintendent E. E. White of Cincinnati and Charles A. Dana of the *New York Sun* agrees as to the serious consequences involved in dropping it or giving it even a secondary position in our educational system. To any teacher who holds with Professor Tate that the “great end of all our teaching is the development of the faculties,” the worth of Latin must remain unquestioned. I do not know but that I am ready to say that every pupil who expects to graduate from our high schools should, unless there is some uncommonly good reason, be required to take at least two years of Latin. The Lawrenceville (N. J.) school requires that

* Some may think that I have quoted too much from Plutarch, but I have done so only where his statements are in harmony with the results of modern criticism.